1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

133 At this time each of the creeks was at its height; they are deep and rapid, and four of them much wider than Tule river.[15]

The condition of the country between the territory of the Wukchumni and Gawia on the Kaweah River and that of the tribes on Kings River was much as it is now (save for oases of agriculture made possible by modern irrigation), and the region seems to have been without native villages, the area probably being used only for hunting and seed-gathering.

[312 311]

On the 15th and 16th of May, Derby's party completed the crossing of the Kaweah sloughs (the "four creeks"), left the Cowees (Gawia) on the 17th and headed for Kings River.

[134] ... our course lay over a barren sandy plain, interspersed here and there with spots of vegetation, but in general a perfect contrast to the rich soil upon the river Francis [the Kaweah]. About 6 miles from the fifth creek we observed four isolated hills or buttes about six hundred feet high, two of them ranging nearly north and south, and about two miles apart. At the first of these is a constant spring of water....We arrived upon the banks of the Kings River at about 5 P.M., having travelled 23.66 miles in a direct line across the plains.[16]

After a day spent on Kings River, probably at about the present site of Centerville, having ridden up the north bank about fifteen miles and having talked with one or two white men established at the ferry, Derby wrote as follows.

The Kings River is the largest stream in the valley, at this time of spring floods about three hundred yards wide, with a rapid current and water cold as ice. It is about sixty miles in length, rising in two branches high up in the Sierra, which uniting about forty miles from its mouth flow in a southwest direction through the hills and valley, and empty into the Tache [Tulare] lake at its northeast extremity. Its banks are high and well timbered, and the country in its immediate vicinity is apparently fertile. It forms five sloughs like the Francis, but they are much wider and the country between them is swampy and difficult of access. There are no less than seventeen

[16 36]

rancherias of Indians upon this river, numbering in all probably about three thousand, including those situated among the hills of the

[648 181]

vicinity. Of these those living upon the lower part of the river are friendly and well disposed toward the whites; those high up among the hills are entirely ignorant, treacherous and mischievous. I was informed by Colonel Hampton, at the upper ferry, that the Cho-e-minee [Choinimni] rancheria, situated in his

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[15] Ibid., 257.

[16] Ibid., 258-260.

[P. 57a] Wukchumni

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621
[888] the families in Diapnuša would move within about two weeks of each other. They went in groups: some were related families, others just bound by friendship. Infirm people did not go, being left with food and occasionally visited. The summer encampment lasted until late summer or early fall (wusa´o), the villagers returning in time to prepare for the Annual Mourning Ceremony. Following on that was the season of acorn gathering.

[131] J.B.'s family went with a group of other families to Šiye´du, a seed-gathering camp near the present site of Moffett (no. 39), a distance of about four miles. It was near Yokod territory. The original source of the water [312] there now, unless a spring, was not known to J.B., for even in his childhood an irrigation ditch flowed near by. Referring to their own [342] house there, J.B. said his "father put up the frame while [his] mother made and tied on the grass skirt. No one helped with this; everybody made his own house." Necessary and [412] valuable belongings were taken along. The women of the camp kept mortars buried there as no bedrock was available.

342
592
621 There were six houses at Šiyedu, all of the conical, grass-thatched type, of sound construction so that they were merely repaired from year to year. Two of them later were permanently occupied by two men who worked on a neighboring ranch [Hangton's?]. There was no special arrangement in the location of the dwellings.

The house occupants were:

1. The chief, Muṭoñi (J.B.'s father's sister's husband); Waohet (Muṭoñi's daughter) and her husband Ya´ni (J.B.'s half-brother through marriage [does he mean brother-in-law because it is a cousin's husband ?]). Yani and Waohet later lived there permanently.
2. The winatum, Pokoi (J.B.'s father), his wife Mo´muč (J.B.'s mother), To´pino (J.B. himself), and Kiwi´ya (J.B.'s half-brother) "when he wasn't working."
3. Ka´osos (J.B.'s mother's sister's son) and his wife Po´o´tso (a Yaudanchi, Čamčusan's daughter). They had no children.
4. Pono´to (Bill Garfield), his wife Huisa´na, and their son Wi´aleče (Sam Garfield). Other children not known to J.B. These people were not related to any of the families mentioned above.
5. Itʌmi´´iyu (a Wukchumni-Patwisha) and his Patwisha wife (name not recalled).
6. Wati´sti (a Bankalachi shaman), his mother Poi´´iʌn[142] (also Bankalachi), his Yaudanchi wife (name not recalled), and her son Čamu´ma (Charlie, of a Yaudanchi father).

J.B. said that for all there were only these six families at Šiyedu in his youth, in his father's time there were many, many more.

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[142] Consistently pronounced Bo´wiyan by J.B.

2:Kroeber
101, 102, 131, 133, 312, 361, 197

NS29 Yokuts

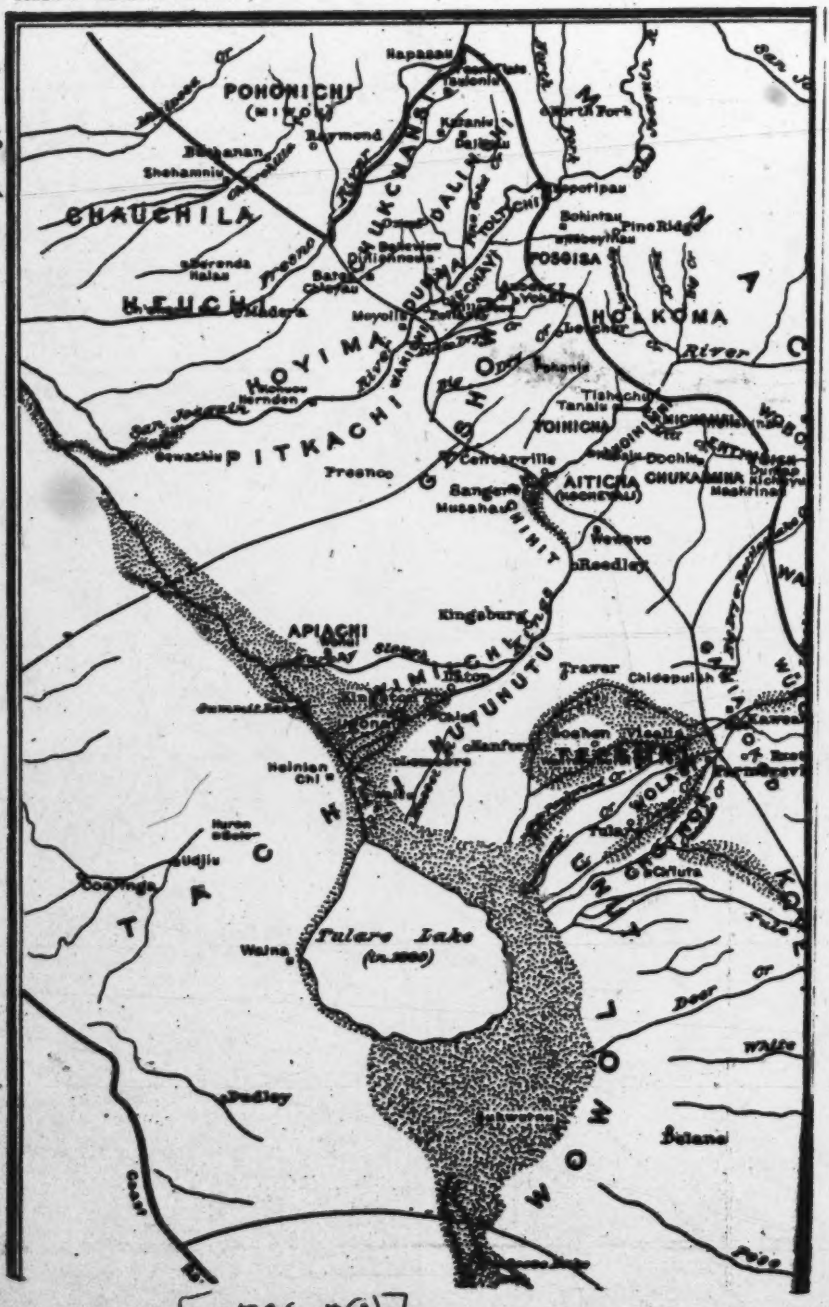
Sec. A	Sec. B
Sec. C	Sec. D

Chart of the position of sections of map 526-I.

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

BUREAU OF AMERICAN ETHNOLOGY

101
102
131
133
312
361
197



[p. 526-I(A)]

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

BULLETIN 78 PLATE 47

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133
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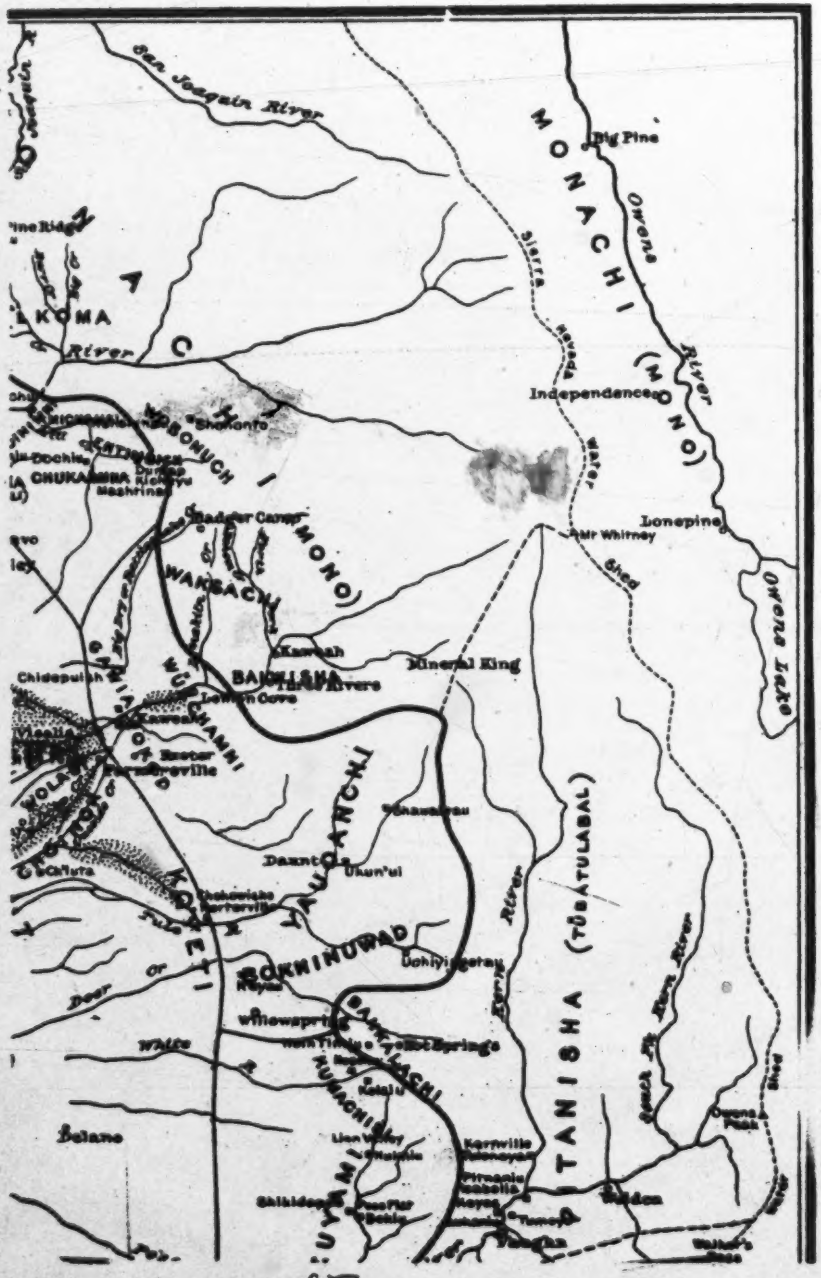

[p. 526-I(B)]

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

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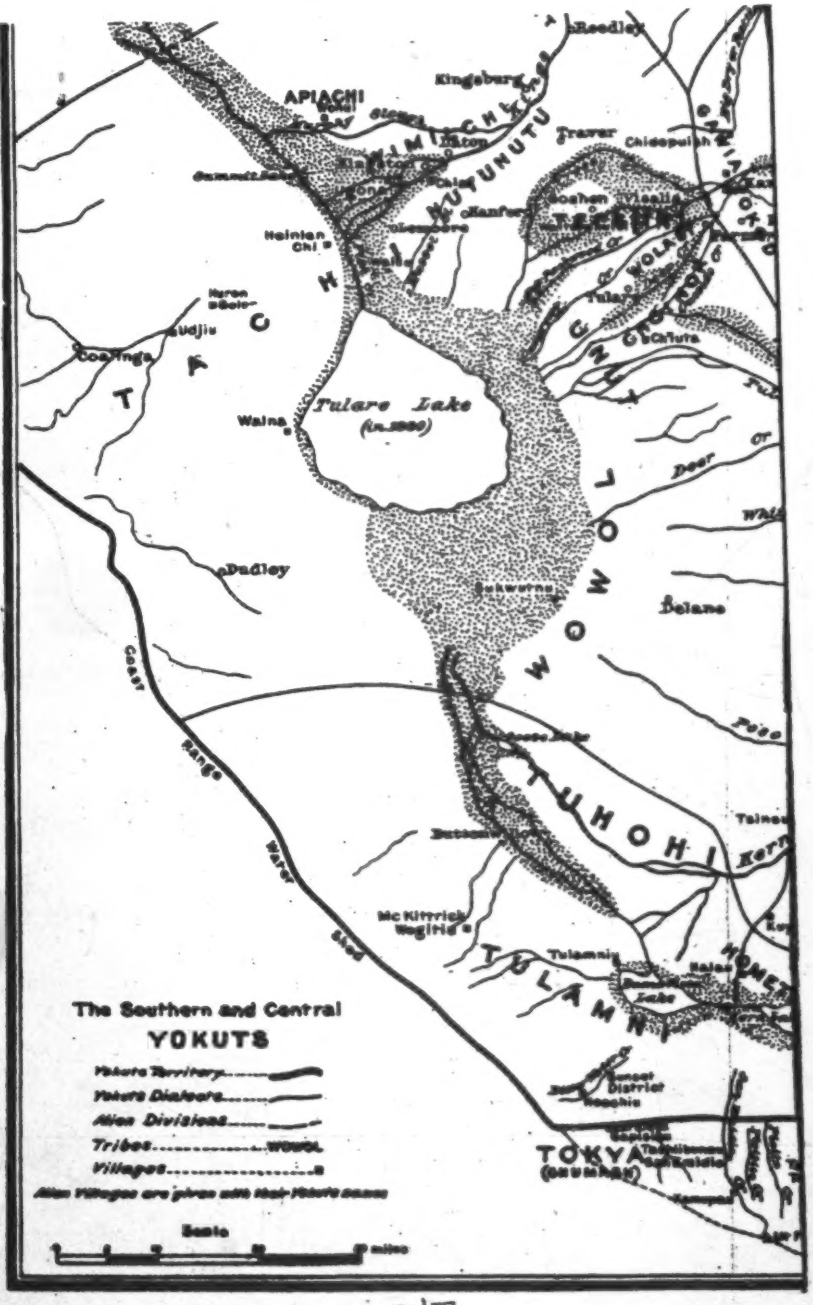

[p. 526-I(c)]

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

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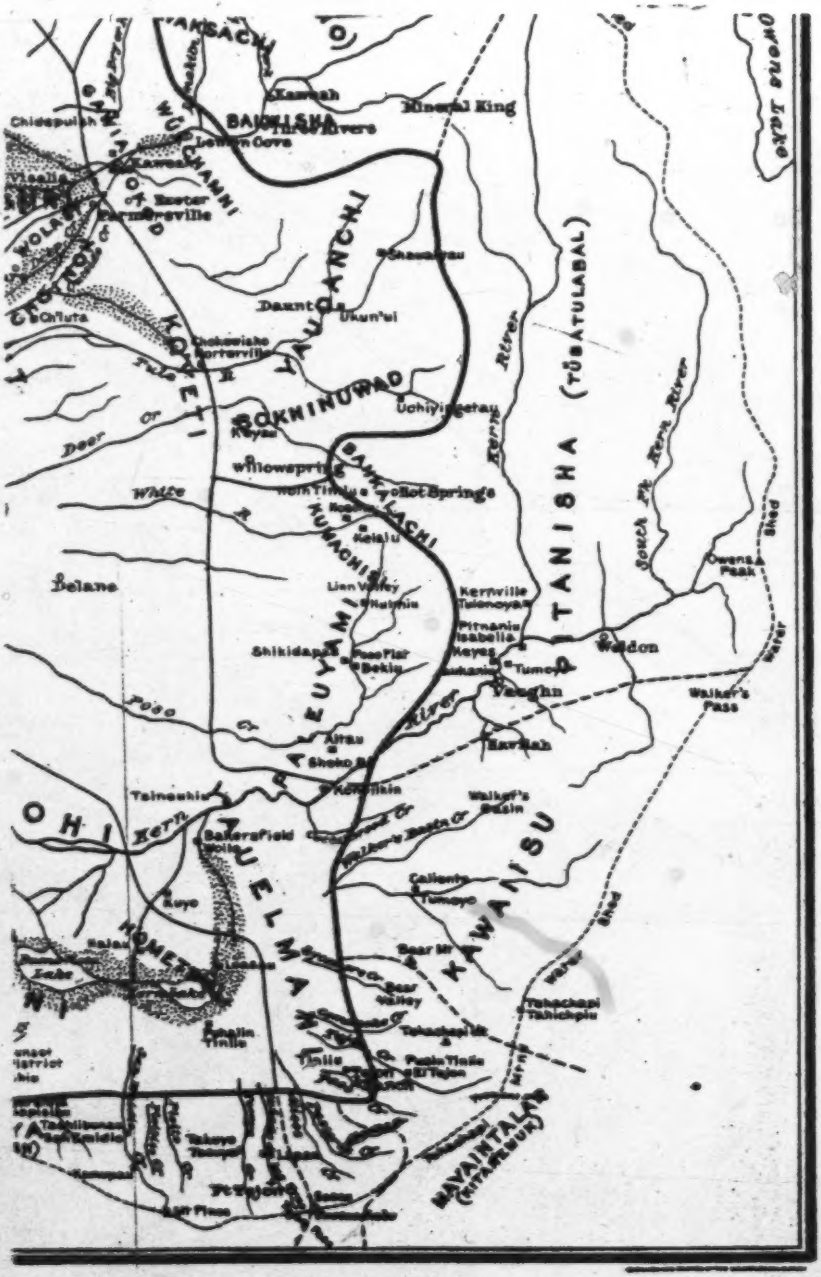

[p. 526-I(D)]

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

The people who wanted to trade carried their things in baskets on their backs. They had to have their *Teah* (Te'-ah), chief with them. When they came up to trade they marched up in a straight line from each side. The Teah was in front.

When the two parties got close to each other they all took hold of the basket straps at the sides of their heads and swung from side to side, singing:

Ho-hoo'-hoo Yoo-'nah
(sung five times)
Hah-ha'

He-ke'-mah was the name of that song. That was the name of the trade too.

When the song was done each one took his basket down and spread his things on the ground in front of him. The rows of things were about ten feet apart. Then the trade started. The Teahs did all of the talking for their people. They talked to each other and agreed how much each could have. It was all done by rules.

Kahnte told me that his people used to trade off fish, *kots* [obsidian], salt grass salt, and some seeds. Sometimes they traded *kuts* (koots, soapstone) beads. They brought back shell beads and sea shells, *Traw'-neck* [abalone], *Cawm-sool* [clam], and *Caw'-sool* [olivella, or periwinkle]. Kahnte told me about a funny dried thing that one of his men got in a trade. I know now it was a star fish.

In the old days the Indians who lived by the lakes got their drinking water from the lakes. Around the edge of the lakes the water was muddy and hot. The Indian women used to take a basket and wade out into the lakes until the water was about four feet deep. Then they sunk the basket to the bottom upside down. Then they turned the basket over and filled it. The water at the bottom was lots cooler than on top and it tasted lots better, too.

Now Tulare Lake is dry. My old people told me that once it dried up a long time ago. The creeks all dried up too. My people had to go to their friends at the hills. Some of them went up Deep creek. They almost died before they got water about where Farmersville is now.

You ask me, "Will Tulare Lake ever fill up again?" I got only one thing to say. Yes. It will fill up full and everybody living down there will have to go away. I like to see that time myself. [it filled again in 1938]

10: Beals & Hester E-4, 5 (no date) 1958
NS29 Yokuts NS29

their neighbors raised their sleeping places on a low frame of willow poles.[10]

The settlements to the west apparently suffered from lack of water and during the summer and fall dry season residents in those villages commonly moved to the vicinity of the lake. Gayton says: "On the west side was a comparatively barren area, almost treeless and waterless, practically uninhabited, used little save for rabbit drives..."[11] In contrast, the residents of permanent villages on the lake frequently left during the summer to gather seeds and to hunt. Apparently they usually went eastward, if they traveled any distance, and in part collected on lands used by some of their eastern neighbors.

The economy of the Tachi was dominated by the resources of the lake and its tributary sloughs. The tule provided essential materials for house construction and for the making of balsas which were essential for the exploitation of many of the lake resources and were used extensively in transportation as far away as the east side of the San Joaquin Valley. Tule roots and seeds provided a major part of the vegetable food, and the *Tular* harbored small animals and the tule elk. The major subsidiary vegetable foods apparently were the bulbs of the brodiaea, easily obtainable in quantity in sandy spots, and grass seeds. In part, the latter were obtained from marked plots owned by particular women and inherited by their daughters, a sister, or other female sociological relative. Acorns are rarely mentioned and when obtained were apparently either secured by visits to the territory of other groups or were obtained in trade. The Choinimni to the east are especially mentioned as floating down the Kings Rivers on balsas to exploit the lake resources and to bring acorns and other materials in trade.

The river mussel (*Anodonta nuttaliana* Lea) probably was the most important source of animal protein. Other less abundant mollusks were utilized and fish were fairly important in the diet. The terrapin (*Clemmys marmorato*) and waterfowl were important resources.

In contrast land mammals apparently were not abundant. The largest, the tule elk, was snared or speared in the tule swamps but apparently seldom was attacked on dry land. During most of the year, the area offered little food for grazing animals such as the antelope. Even rabbits seem not to have been abundant, for the Tachi apparently

[10] GAYTON, 1948, p. 13.
[11] GAYTON, 1948, p. 6.